

M2099  
Saturday, February 19, 1972  
Barn  
Lunch & Coffee  
and  
Sunday, February 20, 1972  
Barn  
Lunch

Saturday Lunch

Mr. Nyland: Well, we shouldn't make this too long because of course you are very anxious to fight the snow again. I'm glad you're all here—those who could come—and I hope you enjoy it. There's something very lovely about this. Of course I have a little bit more time to sit and contemplate, and then many thoughts go through my mind regarding this kind of activity or a day like this.

I start to think about how wonderful it is to have an aim and how, in the face of a difficulty, there is a unity within. I was thinking this morning about Holland. At the time when they were divided and a great deal of religious strife was taking place in the province ... provinces, and there was at that time a division between Protestantism and Catholicism, the southern part being much more Catholic than the northern part, there was constantly fighting between them. And one Protestant province after another was either the source of such a fighting or didn't wish to adhere to a general aim, and as long as there was a chance to fight they would fight each other—partly economically, for reasons that one province was a little bit more provided with ability and the others were not. And such conflicts continued to exist for quite some time ... from on ... from the Middle Ages on until finally, around the end of 1500 to 1580, there was a common enemy in the form of the Spanish Empire which had set out to come and conquer Holland and the northern part of Europe. And it was at that time that the king of Spain then sent someone by the name of Alba to Holland in order to create a dictatorship, from that time on the provinces got together. There was a common enemy and it was necessary first to fight for their own living by trying to conquer the enemy and prevent it from coming in and taking over, and then they became the United Provinces in 1568; and they fought for 80 years for their freedom until finally, in 1648

there was a treaty which finally settled the whole question that Spain could not have any further influence on Holland itself, and Holland then became a free state. As soon as that was finished they started to fight again amongst themselves; and of course it has taken place in Holland ever since, and there is still division of interest simply because the common aim is not always understood—not by many people.

I say “I thought” about that. Because here we are, all get together when there is something to be done regarding the snowplowing out, helping people who may get stuck. And there is an aim for us to stick together, on a day like this still to do what we try to do ... to can do ... what we can do with our attempts and there is very little fighting because it is mostly based on friendship relationships, then I thought how wonderful it would be if we could have a common aim for a development of Man. If all the different nonsensical ideas that we have about ourselves—which are centered, of course, in our selfishness and our ordinary aims to want to live for oneself as much as one can without wanting to give too much to someone else—all of that prevents one from having an ... I call it a spiritual aim of that what is really necessary for the development of Man if he really wants to grow up; so that if he has that kind of an aim and could join together with others in following that kind ... that kind of a purpose for his life, that then there might be a possibility basing that, now, on that what has been achieved, that all the other little bits of things which were in the way before are for the time being put somewhere else and not considered and not given attention to.

What we find when we Work together, when it is visual and there is you might say a ‘physical’ aim, it becomes obvious to our ordinary eyes. But when the aim is of a different kind and spiritual and ethical ... or ethereal, we have no eye to be aware of it, and it takes such a long time to create that. Because we prefer every once in a while to follow that what is our own selfishness and not to wish to sacrifice that for a common aim, it is only because we don’t understand that aim well enough. Because, you see, if the enemy comes from outside in the form of a continued unconsciousness or a continuation of one’s sleep, one does not realize that one is in danger until it becomes so vivid that it *is* dangerous, so that then at that time you want to do something about it. Sometimes it may even be a little too late, and any kind of a warning that might be given before is brushed away. Because you are so engaged in that what is, at times, quite lovely for oneself—to be able to lift yourself out at the expense of someone else, and not to pay too much attention to your own vanity and your own self-love—but when the danger is recognized as a real danger which threatens your life, then there is another reason why such ordinary things are pushed in the background and one can unite in a common aim.

It is really that kind of an idea that is underlying working here at the Barn. But we do it by

means of physical work; and what is necessary is to realize the motivation for physical work which has to do with your feeling and, of course, with an understanding in your mind, and when that could come to the foreground the crystallization within oneself of that kind of a common aim can help you to work together in a much, much better way, simply because you realize that death will come and you do not prepare when you continue to live unconsciously. I think it is quite useful to see it once in a while and to be grateful to Mother Nature to give us days like this; so that they can be translated for oneself in a realization of an attempt, that even when you shovel snow there is something else connected with it than not only to clear a path for a car or to be able to walk, but for yourself to see what you are engaged in and what it is within yourself that could then be Wakened Up.

The fact that one must know that there is that kind of a danger, that will give you the motivation for the possibility of wanting to continue to Work regardless of the cost that is sometimes involved in it. Again and again Gurdjieff talks about self-love—one's own little circle, one's own little solar system—without considering the constellation to which it belongs which is Mankind, and without realizing the function of Mankind as a whole in relation to our solar system Ors; and that with this, now, if we have that in mind and seeing what we are doing physically and what we are as a personality, that we make allowances for certain *other* things to come to the foreground. You might say it is as if, when you shovel you put into that what are your muscles, what is in your hand, what is even in the handle of the shovel; something that flows from you into that activity, very much the same way as when you talk you want to introduce sometimes certain things which come from your heart; and it is necessary then to open that particular channel to allow a different form of energy to flow through it *not* for the sake of making a better shovel or even for the sake of clearing the road in a better way, but only for the purpose of developing oneself by means of shoveling snow.

How much you can do that, how often you can think about it, how often perhaps you may have to stop and come to yourself—that is all up to all of us individually. You must find out for yourself how much you can afford to give in this kind of an attempt from yourself, and to see how homogeneous you can make your attempt as it is coming from you. From what place do you work physically, emotionally, and intellectually. What is required for a Man to become harmonious when he is active. How much can he give of himself totally. How many centers can take part in any kind of an activity, physically as well as mentally as well as emotion. The totality of Man is what counts, the totality of Mankind counts for Mother Nature. Individually we are not worth very much for the sake of Mother Nature, but individually for oneself we count on the different organs and the cells which compose us; and the unity which is required for a

physical body to realize that it is in danger is becoming more and more protected, the more homogeneity is understood by *all* cells of the body, supporting cells as well as those who direct the activities of different kinds.

Perhaps it can help you to think about it once in a while, and not just say, “Well, there is the snow, now we have to work,” or “There is the car in ditch and we must help.” The question is, *why* do you do it. Why do you become friends at that time. Why is there something in you so that all cells point in the direction maybe of Consciousness, maybe towards the wish for oneself within to understand one’s Magnetic Center. What is it that takes place which is not at that time only physical. What can be in your voice when you say “Thank God,” what a beautiful day this is, because it gives us an opportunity to live.

We will talk a little more tonight. We have decided not to go to Nishimura’s. Because even if we say we’ll go there and we will go, there is a little bit too much danger involved in it, and I don’t think it is right. I think we will be here, after coffee we will talk a little bit and I can play on this piano, and not make it too long. We should not have Movements. I would like you to have enough time to go home when it is not too late as yet ... but I think that by doing it this way we take away perhaps a little bit from our adventure to Westtown and maybe it is not so nice for the Nishimura’s, but under these conditions I think it is far better to play it safe, and I hope that we can tonight have a little bit of that kind of unity among ourselves in this place.

So I just wanted to tell you that because of the weather, the day is different. But, because of the weather the day must be different when *we* are; and to whatever extent it is possible for us to accept it and to become flexible, to adapt ourselves to conditions as we find them, it is that flexibility in a Man which is really required to be able to fit into any kind of an unconscious condition and still to operate his little shop of Consciousness and Conscience.

So I hope you have a good afternoon, and we’ll see each other again at coffee.

So a good afternoon for all of us. [Toast]

#### Saturday Coffee

Mr. Nyland: So, I’m very glad that we have this meeting here today. It’s unusual, but so was the day. I hope you got a great deal out of today. I hope maybe in the afternoon you remembered what I tried to explain at lunch, and the results you have to know for yourself.

Many things center around the word ‘responsibility.’ To the degree that you believe that Work is important, to that same degree you will have an intensity of a desire. But, how does one look at responsibility. One can talk from now until doomsday about it, and even at times you can agree with it; because at times you might say you are ‘vulnerable’ to such ideas, you let then

penetrate, you try sometimes even to digest them and make them a part of you. But, it is very difficult when the soil itself is not sufficiently prepared. You should prepare the soil, it's for that reason that you live on Earth. One can say it, as if you are on Earth in order to prepare for Heaven. You have been given an opportunity on this Earth for understanding ... understanding of your life and the aim that may be connected with it; or the realization that just this kind of living is not everything and there is much, much more to it, for that reason you have been given a feeling which has stopped growing and also a mind which is not in its full capacity able to function. This should be an indication that although there is a potential, that an obligation rests on you; that that potential should be recognized and that you really have to fight for yourself to find out *what* should I do about making such a potential more a reality for myself and all of that you do on this Earth, and it is such a terrible thing that you get caught, time after time, in unconscious behavior.

I want to say something about that, because it is so important. Sometimes we talk about education of children; of that what you, when you have a child or more than one, what is a responsibility that rests on you. Because if you have a child it has a meaning, and you cannot really shake that responsibility off. Not easily. You can do it, but you also know that the little bit of a Conscience you have might at times speak to you; and then again when you hear that within like an essential voice trying to tell you something, that you then do not want to act on it and that your mind becomes the friend of something in you that is really not quite right and tries to explain things in a different way so that you can live with yourself.

When you shirk a responsibility, how much of a Conscience is there in you to admit it: That you have made a mistake; that you have been stupid; that even in relations of ordinary life you have not as yet attended to that what you know, but, in a moment of forgetfulness you did not apply. If you steal a car without asking the owner, it is a mistake. When you run it and certain things happen and you commit another stupidity and you don't apologize from your heart. Or, even if you don't do that—that you want to have penitence—apologize to yourself that you have been stupid; that you have to make some kind of payment, not just say it is “Too bad” or “I'm sorry” or “I am stupid.” What will you pay. Will you go without food for a day? Will you sit up all night and not fall asleep physically? Will you pay ten thousand dollars? Will you, in certain movements of your body intentionally twist it so that you are painful and it hurts? Will you drive a nail—an ordinary nail—under your nail of a finger? Do you ever stand still and realize that you have not followed your responsible life, or that for some reason or other you have been stupid and unconscious? Do you suffer?

I want to say these things. Because you are superficial in many ways, and how can you

then claim that Work is important. Because obviously something is lacking, and your Conscience—I say again, small as it may be—is not sufficiently essentially developed; and the little superficiality is easily washed away by another kind of an association of your mind which we call a ‘rationalization’ process so that, again and again you say “All right, now I go”, and the next day you do the same goddamned thing again.

When will it stop? When is there enough in you that fulminates against such conditions of yourself? When you know that you become interested in certain things and want someone else to do it for you; when you know that you have a responsibility—referring, again, to the education of children, or a responsibility you have towards your friends—that you would like it to be done by someone else instead of for yourself. To find out first what is needed and to take that responsibility in education instead of studying ... hoping that someone else is going to tell you; like Montessori—having a little bit of a group for a couple of weeks—for which you are perfectly willing maybe to pay in money ... but then, after that *what* will you do with it. You can say you have heard about someone telling you how a child ought to be educated—has it changed you any?

That is why I’m against a little bit of an idea that came up recently—to have someone come and tell us. Of course they can come and tell you. Of course you can also go and get all kind of information somewhere else; and come back, can you use it? If you want to prepare for certain activities and you want to go to a school and find out a little more, go and do it. Because you will apply it in this kind of work and activity so that then you could become a better kind of a person—more dexterous, more able because of acquired knowledge—*that* is justified; but not when it is just a little bit of a substitute—to listen to someone else talking ... and what is it going to do to you, and is it necessary that someone else talks when there is enough literature available about education in general; that you even could, let’s say, become interested in Steiner, or maybe you want to read Rousseau on Emile and find out what he said, and look to yourself and talk it over with those...

What can we do with our children—that’s where the problem is in the first place. We have no interest in creating a school at the present time, when the parents are not as yet able to look at their children as something that *they* are responsible for. A school again and again would become substitute in order to alleviate a little bit the so-called ‘difficulties’ *you* have. Face them first. After, when you really don’t know and have tried all manner of things, maybe *then* it is time that there could be some kind of a school, maybe for teaching. If we would do it at the present time, I hate to think of what the result would be with all the different attitudes that everyone has—and, of course, should have—but the disagreements that would follow ... because

you are not as yet adjusted to taking a responsibility which is plainly yours.

I mention these things, because they belong to ordinary life. And again and again I say, what you don't learn on this Earth you will not learn in Heaven. The problem is still here, and it has to be solved day after day. If you cannot, there ought to be help; you ask, you find out. If a road is indicated that you say "I want to be free and I walk this road" and then you try and you walk in accordance with a prescription and you apply *that* and you still have difficulties, then we talk, when you have questions then you must bring them up at meetings.

I think of last Thursday. Try to understand what we are trying to do. Why is a Thursday different from a Monday: Because on a Monday there are questions how to Work and an answer can be given for that by a few and then there is, of course, that kind of a discussion about it; on a Thursday I ask you to talk about yourself. Not about your questions primarily. I ask you to talk about your attempts—assuming that you know sufficient about Work and attempts for Work, that it is clear in your mind what ought to be done—and when the clarity is lacking one can ask "What do I do for myself to have an experience which is worthwhile." That is the difference. Because on a Thursday you have to be much more active. Asking a question is still a form of passivity; but when you have to talk about yourself and what *you* have done, your attitude is positive—"I have done this, this is my experience I want to know if it is right or not"—and the reason that you don't ask—not enough—as I said on Thursday: That the level is not right as yet, and that you have to learn a great deal.

Because it will not come overnight—I know that—at the same time, the simplicity of making a statement about attempts you made in all sincerity is not so difficult, and to wish to overcome the presence of others who might listen to you is determined by your honesty. The more honest you are in your attempt, the more serious you try the less you will care about what someone else will say or think of you. You don't have to consider anyone else when you feel that that what is needed for you is essential in value and that it is important; and then you can talk and you don't have to have me talk, and you can take the burden away from me to fill silences. Because you can leave—let's say, like now—the silence to me. I will fill it because I have definitely something to say; and all you have to do now is to listen and, I hope, to let it penetrate and in time make it your own; and in the application of the ideas of Work that you will not falter but that it will be with you ... and constantly when it might come to the surface and that you feel that something ought to be done because of its importance, then you will Work. You ... at least you will try and you also, then, in that honesty you will be able to talk a little. Many times I say "Stammer, I will listen," I will try to find out what your question might be, or your statement.

What I'm trying to avoid on a Thursday: That other people use *your* question to talk to you. I prevent it by asking them to talk about themselves first, even if there is a similar kind of experience in their own life, so that then perhaps they can talk with a certain authority. It is necessary for each person to talk about their own life, and their own authority, and their own attempts. Otherwise, *how* will you learn how to Work. How will you be assured that you are on the right road. What is it that you need: This kind of simplicity for yourself, to be open, then, in the formulation and whatever there is attached to it; so that an answer, or a discussion about it, could open up much more of a perspective for you; so that then, in thinking about it afterwards you will be able to place it and not forget where to start ... what to 'do next,' as it were—or 'how to be,' even—when you have a deep emotional attachment to yourself, for the sake of trying to become free from it.

These things go many times through my mind. I see today, I see people work and I'm very happy about it. It's unfortunate for me, at the present time that I cannot participate in it—not that much. So I 'contemplate,' as I said at lunch, and I think and I feel a great deal; and it is not that I am to some extent jealous; I'm not—not really—because I'm still in my mind young enough to understand what is taking place and I feel that it is right that that is happening. I sat, as I said today, thinking, trying to consider different things. What is in one that still is there but cannot always come out because conditions sometimes prevent one; and at the same time, that aliveness is there. I will tell you something about my father: He died over a period of a year and a half, in which gradually life seemed to disappear from his body. It was not ... he was not sick, never in his life; but when once it started it went slowly down, and towards the end of his life when he could not really do very much anymore, we would have to take care of him. And sitting up in bed, I remember one time washing his hands ... or helping him to wash them with a basin on his knees and his hands in the water; and he made movements with his fingers, and it was then quite definitely as if he was playing piano. He was very musical, but, because he was sick he couldn't play any longer. But in remembering that—that he had played, and at that time not being able anymore—he did you might say the 'next best thing' trying to remember how his fingers could move, and maybe at such a time he ... he heard music within himself.

I'm telling you this, because there will be moments that you might be jealous of a period that you have gone through and you cannot repeat. You still have to accept the conditions as they are, and that you have to learn. What is it in a Man that is really required that he has to be, when he grows a little older and perhaps is a little more crystallized. What is the aim: That his responsibility to himself keeps on; adapting himself to conditions as they are then, and accepting them but not losing his strength, still having a force of life within himself. Several times I have



compared that to the growth of a tree. Have you ever watched a tree bend in the wind? Have you ever marveled at the tremendous strength there is in a tree; when it is not too old so that it is set and not too young that the wind would blow it over, but a tree you might say in sufficient 'maturity' and growing up like many of us grow up; and bending over with the wind, left or right, or backwards or forwards, and straightening out after every wind '*stross*,' I call it—wind effect on the tree—has past, it is again straightening up the way it wants to grow, and it has to grow up because it has life.

When we meet conditions in life for ourselves, we have to be flexible and pliable. The adaptation to conditions is a requirement. Because you otherwise might criticize what is given to you and you may have the audacity to think that you know better; and that that what takes place as a result of Nature existing, or sometimes what may be sent to you from other worlds or different kind of currents affecting you: that you have the conceit of believing that you know and you become obstinate because you're so convinced that you already know much, much more than Mother Nature, this kind of humility or simplicity for yourself in the acceptance of yourself *as you are*, *that* is important. You go another mile; not just one but another, which, then, intentionally because of the force within you, you can afford ... because you know that you are essential values of principles, are not going to be blown out of you because the wind happens to be strong.

I talk about that, because it has an application in your attempts for Work. What is it that we wish to do. When I say ... when I say we want to 'grow up,' what is it really: The potentiality to be made real. An understanding which surpasses my belief. A wish to be a Man.

All right, Bill.

side 2 Of course it's obvious that when one wants to Work and you want to develop—'evolve,' we call it—that that what you start out with has to be so-called 'improved' or 'adjusted.' Of course the aim is that ultimately one could have a Consciousness and that one is really looking for the culmination of an emotional state ending up in full-grown Conscience, an ability to apply a force at the proper time when it is needed and the ability to be able to do it in the right way as indicated by the light on the path I want to walk. Or whichever way it has happened, that I find myself on Earth having to walk in certain directions; and the adaptation that I then, because of my mind understanding, will be able to utilize for the purpose of never to forget that one is still alive *even* if that what I have done before I cannot do any longer.

So the ultimate aim for a Man is to acquire a Consciousness. It means, of course, that his mind has to be able to be Impartial; that his mind has to be able to function in all kind of conditions, and that the understanding requires that he not only considers his future and his past

and not only relies on associations or on memory or on formulations, but that the mind can function at any one time ... whenever he wishes at that time, and, then, to become free from that time itself in living in a moment of an existence which becomes more and more absolute for a Man. And the same kind of reasoning or explanation belongs to a Conscience: Finally reaching out to that what is Above; and then being there, being able to tell what is right and wrong for a Man in his doing and in his understanding of his thoughts, and his wish to be able to perform and to perceive; and to utilize his perceptions to the best of his knowledge and to the greatest extent in extracting, from that what has been given to him as an impression, that what is *really* needed for the continuation of his life.

So the ultimate aim for a brain is that it is functioning in that ideal way, making possible for a Man to have an understanding which is far more than what he has now. Because he's limited and he keeps on being limited in his ordinary mind, and that the reason why one wants to Work is the importance of reaching that kind of a goal. It is not only a preparation for death. It is the satisfaction of the fulfillment of the responsibility one has simply by virtue of being born on this Earth, and accepting the fact of being here and not constantly wishing that one were someone ... if one could be somewhere else that it would be so much easier.

The change has to take place within oneself, utilizing the conditions as they are; and taking in, then, what is right that can be used and extracted, and not wishing any longer that what has already had its value ... and we should be through with that, eliminating it like a physical body eliminates the food that has been extracted and is of no use any longer, making room for a new kind of material.

When I say "I wish to Work" and I say it is necessary to have an aim ... and it is a symbol for me to create such an aim temporarily in the form of a little 'I' as a concept—sometimes, I have said many times—even in fantasy, it is not exactly knowing how to create it in a reality, but then placing it in a certain section within myself which I call my brain, where it is really not in its proper place as yet. Because much of that what is sometimes considered 'virgin' field is not sufficiently as a soil tilled that it could receive that kind of a seed and that it could grow up properly; and that many times it is quite obvious that that what is still in my brain and where the different glands have existed before, and perhaps have been atrophied ... because they did not receive enough food after I have grown up, and that the education has forced them to become atrophied—that is, not functioning anymore and reduced in their value but still alive—so that if the proper conditions have been created and could be continue to be created, that gradually such glands could start to function normally.

I have mentioned the pituitary, I have mentioned pineal gland. The pineal gland,

particularly, is important. It is in the brain at a certain place, and it is surrounded ... it is protected by a little you might call it a 'shell.' It's quite separated from the rest of the brain; it is as if it is a treasure that is there, held in case it may be necessary to be used again. But it is not spoiled and that it can be protected by means of this little shell like a bone ... more or less like a cranium, but, within that is this pineal gland waiting to be Wakened Up. That is why, in ancient philosophy, the pineal gland was called the seat of the Soul. And it is exactly in that direction, when one wishes to create a Soul, that this pineal gland will start to function again and be, then, placed in the proper relationship to the rest of the brain and will start to excrete, or to exude, certain properties ... chemicals which are necessary for the continuation of the reforming of the brain itself. So that then the little 'I' being placed, for the time being, in the best surrounding still not satisfactory as yet for this newcomer surrounded by a great deal of unconscious material; that in the beginning such a neighbor trying to settle down, is not very much at ease at all. Because the neighbors who have lived there for quite some time and are used to each other, they already have taken in each other's washing and they are friends among themselves. And there comes this little newcomer—sometimes I say a 'black sheep'—and it settles because it has a function, it is compelled to settle because of my *inner* wish.

The importance for myself is that I see that as a necessity, that something has to be created in order to get out of the state of bondage; and because of that I utilize simply that what is still available and not as yet so much spoiled. I call it 'virgin'; it is not as yet grown up to its own maturity, and for that reason it has a chance. And so I create it because of my wish and because it is terribly important for me.

So this little 'I' created for a moment, functions in accordance with the rules belonging to Objectivity, and it functions for one moment in an absolute sense as a result of my wish. And that's as far as my wish can go because I don't have enough as yet to sustain this little 'I', still I want to continue to see if this little 'I' can last longer than the moment of an existence. And usually when I want to give it as good a chance of existing I stand still, I say I 'come to myself,' I stop all activities; and for that one moment in the creation that little 'I' becomes Aware of my existence, and then it disappears. But after some time it asks a question "What next," and the question is then answered by me when I say "I will start walking so that there is an object for Observation, so that I don't have to stand still." Because that's not any normal way of behaving, and when I now walk I will give this little 'I' something to do because maybe, I hope and I pray to God that it can continue to Observe me, to be Aware of me, this body, walking.

But when I walk that means, when I change my non-active state into a familiarity of activity, all my other functions of my body start to operate in the same way as usual. I call them

‘unconscious’ because they belong to my personality, but the main thing that starts to become active *also* is my mind. Because my mind is familiar with my walk and it does register my walk and it can tell even that the body is walking or has walked, and as a result in my brain there is activity; and this activity requires energy because I have started to walk, and it reduces the energy that has gone into my wish originally to create it, and then there is even less for the little ‘I’; and because of that, many times after one moment the little ‘I’ cannot function anymore because it does not receive energy from me.

It does not come as yet from my Magnetic Center, it comes only from my essential wish. I have to wait for a long time before the road towards my inner, inner life is open and cleared, so that energy could flow from that. Because about my Magnetic Center, there is no joking anymore. That is the question of my life; and when *that* starts to compel me to wish to Work, energy flows from that to my wish, my wish again directing it to the further creation—or the continuation of a creation—of that entity which is my salvation; so that then it may be possible for a little longer than a moment, in intensity of wish it can start to function and become Aware of my body walking.

Of course I can help it a little bit by saying that I walk simply; not complicatedly; that I reduce the thoughts of my brain as much as I can; that I want to concentrate as much energy coming from my feeling and going over into an emotional state because it is essential, that then there may be a chance that a little more of that energy will be sent in the right direction for the formation and continued formation of the little ‘I’. But, that is the long road that one has to take. The familiarity that gradually starts to be assumed by the rest of the brain that, after all, this new neighbor is Working—you see, that is what is appealing to the mind. The mind, as it is now, is interested in activity, and recognizes activity when it is there. And when the neighbor is constantly at work in his own little house and is gradually painting it white so that there is less and less obvious distinction but that there is constancy of an effort; that there is, every once in a while, you might even say, an expression of joy in the little house of the neighbor so that the neighbors then start to wonder what is taking place, *then* the mind gradually, in certain compartments starts to become a little bit more interested and maybe a little bit beneficial, creating a condition of: “Let’s see what might happen, perhaps it is not so bad. Perhaps we”—my mind itself—“is not threatened, perhaps something good could come out of this, perhaps it is worthwhile to encourage the little neighbor to grow up.”

This is the state in which a Man considers Work important for him, for himself. Because the importance is decided by your mind as it is now; it is then a comparison of all the different activities for which your mind is being used, and gradually understanding that in this mind there

are many different ways of how thoughts occur and how they can be weighed as to their value, and that gradually in such a mind there is a realization of the necessity of having something. Because also the mind is not so stupid, it knows when it is churning around in small circles and it doesn't get anywhere. That you must understand: That your ordinary mind will help you then, very much like Nature can help you to indicate, every once in a while, that certain things are given for the purpose of the realization for Mankind as a whole to be able to free themselves from the bondage of this Earth, and that the Earth could become free and then as a planet could operate on a higher level.

This takes place when one wishes to Work: You create, it is there for one moment complete, the next moment in time it is not complete anymore. It has lost a little bit of the ability of being Impartial, because the body is moving and the mind is thinking; it has lost the sense of a moment, because the mind is delaying that what is taking place as an Observation and it doesn't reach you at the same time; and pretty soon this Observation process is a little bit harmed because it is not operating as yet sufficiently, even if the wish is there it is not sufficiently fed by enough energy. That is the reason that one has such difficulty. That's the reason I have said there is a percentage only ... of what could have been hundred percent, cannot function.

And, there are many reasons in addition. Because the little 'I' is still a little neighbor, it is still very small, it cannot be expected as yet to be full-grown. And it is not reasonable, even, to assume that it *should* be full-grown. Because the growth of the little 'I' is like a process of simmering, it is not brought to a boil right away because you put a flame under it. It is a process of gradually a study of understanding conditions which are better; like the neighbors walk around the house looking in through the window and seeing that there is activity taking place but not being able to understand it as yet, and they talk about it themselves ... among themselves what is really going on—although they start to realize it's no more harm to them, and no longer a danger. Sometimes it arouses in them a pity that that little fellow inside the house is not their friend, and how it must feel. Sometimes in consideration—maybe, who knows—that the meetings can be held by different parts of the brain; that they get to clarity together and come to a conclusion, maybe even bring out a report among themselves that perhaps it would be useful. Because a committee was sent to find out really what is taking place behind those windows and the door; and maybe that they could introduce themselves as friends willing to help and, if necessary, if he needs some sugar they will give him some.

Why don't you see that Work is really so simple. Why don't you understand that all that is needed is to have that wish and the fulfillment; and that it is necessary to consider time and time again the importance of the surroundings. That your ordinary mind becomes more and more

interested in the possibility of growing up; based, of course, on the realization that it is not full-grown itself and that it does need help; but in particular, I think, that the mind being able to think about one's feeling, that such necessity of importance can only be reached by the deepening of the feeling into an emotional state and that means, for the mind, the inclusion of different aspects of oneself; not living for oneself only but including other forms of life partly in adoration, partly in a wish of acknowledging that what is essentially exactly the same as that what one is oneself, *then* the mind will change. Because it will enable that what is feeling and emotion to be satisfied by giving an idea of a higher level of Being explained sometimes and formulated, sometimes giving the words to one's heart to be able to talk in prayer, wishing to communicate with that what really could become an aim for the two of them.

It comes from the mind, sometimes, to help the heart; sometimes the heart itself goes out towards the mind and tells the mind: "For God's sake, why don't you Wake Up to help me. Don't you see what is taking place when I remain selfish, when I don't take a responsibility for myself, when sometimes there is that kind of a wish? Can't you tell me by your clarity what is really required for me to be?" I expect this mind to be what I want it to become—that is, Conscious—so that then if it is Conscience Conscious that "I myself"—this is the heart talking—"can become the seat for my Conscience"; or in any event, that it can use that what is given for the purpose of a *mutual* understanding of one's life.

You must understand that work is still so simple, that you complicate it much too much; that the attempts that you do make—of course I say the creation of an 'I' in a certain way, and then we say it has to be Impartial, it has to understand this question of Simultaneity—begin by an Awareness of yourself. Begin by giving it a chance to be alive, by having something to say to you to give you as information. When it is placed in the memory of your mind, there is already then a little different aspect to all things in the memory. Because that what is given via the little 'I' is a little different color. It has more the color of white. It is not so colored as associations make a memory, and for that reason the mind starts to become more interested. Because, what is really the aim of a mind: To become whole. Also, really you might say in its good moments the mind does not want to have the different departments fight each other, it does not want to have a formulation predominant all the time. It has the possibility of pondering. It has, within the mind itself, certain parts which are in relation to one's heart functional; and therefore there has to be also harmony among the different manifestations of activity in the mind itself, and because of that this benevolence towards the little 'I' starts, and, instead of walking around the house, there is a time when it knocks on the door.

You see, when that takes place *then* you are convinced that Work is for you, then you know

there is no more to say. There is only something to do, and to do it as often as you can with conditions created as well as you can make them: And in such simplicity just to accept that what you are, flexible in accordance with the conditions as they affect you and constantly affecting, in its flexibility, that what is taking place; and gradually realizing that those are the facts of life.

I hope you can understand a little more about this—I say again, the ‘simplicity’ of it—and if the wish for Work is there to reduce it to that simple fact. I want something, it is important for me in my life, I realize that unless I do it maybe I won’t have a chance. I hope for the chance of tomorrow, but I do today. Maybe tomorrow will be better because I Work today. Maybe tomorrow I will have more understanding because of my attempts now, and I don’t postpone because of the importance to me. Everything centers on that important part that my little ‘I’ also wishes to play in my life. Everything becomes dependent on the responsibility I wish to take for a voice of my Conscience, which, every once in a while reminds me every time certain things happen extraordinarily; which then of course affect me and for which I may not sometimes have a name—sometimes the grandeur of Nature, sometimes the beauty, I’ve said, which is ‘awe’ some. That what takes place because I know it takes place for me: I cannot place it, still I know by intuition that I must pay attention to it.

These are the little thoughts—and the big thoughts, maybe. These are the kind of things that you should be occupied with. These are the things that you should every once in a while put in the table ... on the table in front of you. So that you start to understand Work *on* yourself. Work is not when you become Impartial to that what is outside of you. Don’t touch an object and think that there is something taking place in you. It isn’t. It’s ordinary life. That what must take place has to come from your wish from inside, the recognition of the necessity for having that wish. The stimulus from the outside will help you to wake up that what is now still latent; and, then when it can become more essential, more and more and closer and closer to the seat of your own life within yourself to which we use that word simply ‘Magnetic Center.’ It is magnetism that attracts you; it is a center because it is so small, but it has force within it. It is also a center which could become active and then help you to form, or to help in the formation ... of giving you food for the formation of Kesdjanian and your Soul body.

Man is not that complicated that he cannot see how it could operate. The complication is all the time throwing dust in your eyes, sand. We need a sandman to come around and rub out your eyes and make you see. It’s necessary to understand that these things are helps ... little helps from Nature which gives you that. The wind can even help you to clarify your thoughts. Your breathing can remind you of the necessity of taking in food of the second kind in the form of breath; also such air containing elements which you don’t digest but which are useful to you and saying, when I

inhale “I”, I make a contact with that what is of a higher level in the air, wishing it to be retained by me. All I do is to breathe in. I just take in air as usual, and I say “I” hoping to establish that contact ... so that when I exhale, that that what is good for me can stay and then can be distributed, while I exhale slowly, over the totality of my body and make my body vibrant—‘trembling,’ sometimes I say—as if a vibration takes place within me, going through the totality of my body: From my head to my heart to my solar plexus to that what is at the bottom of my spine; to that what is for me the necessity of feeding parts like arms and legs for me, giving me the possibility for the continuation of food to be given, in turn again, for the proper purposes for which such foods in my body were created as chemicals to be helpful for my further growth.

In prayer, try to realize that. God can be with you when you wish. If you are as you are, He will accept you. If you are simple He will agree with you, if you’re honest He will love you. You must know what the value of life could become by being simple in the application of your Work. Whenever you can, discuss it and talk about it and ask and find out: “Is the road right? Should I continue? Is it right to do this or that? Please tell me, to see if I can continue. Give me enough strength.” And pray for yourself to establish a relationship between that what *you* are, and the possibility of God within you in the form of a little ‘I’; even if, from moment to moment it is already sufficient to make you understand the responsibility you have for yourself and how to maintain it, if you possibly can, in accordance with the rules ... the five Rules of Objective Morality. Five fingers on your hand, on each hand: A duplication in case you might forget; so that the right hand indicates your Work on yourself if you are right-handed, your left hand indicates how you were born and with what potentiality. But five as a pentagram, realizing that that what is the contemplation of a Man should be the five sides of that pentagram: His own body, his feeling, and his mind; then the Aspiration towards the wish to grow, that is the fourth; and the fifth is the Inspirational quality of his intense desire not to give up, to continue regardless of whatever may be in the way as an obstacle, and in constant prayer to reach the state of peace, of Martfotai for himself as a Man ought to be, both in his own ‘I’ and in the eyes of the Lord.

Maybe I play a little bit now.

#### Sunday Lunch

Mr. Nyland: So we ... we just have a short time left on that cassette and that, as you know, is my measure. But first, uh...

Oh. Is it going?

Person: Yes.

Mr. Nyland: The tape was on for ten minutes.



Person: Well, I was wondering about that.

Different person: Is it running?

Mr. Nyland: Well, you never mentioned it [chuckle].

Well, in the first place for this afternoon: Movements, we still need practice; and this afternoon the practice group will be here, and not Group I. I hope that sometime in the middle of the week we may get through with it, weather permitting and other circumstances, so that then we can take up again our regular schedule of Movements for Saturday, and Thursday maybe, and on Sunday. How the division of the groups will be, I'm not saying too much about that. Because I think we have to make some changes. One group is a little too large; the other one should really receive those who are entitled to be let's call it 'promoted'; and as far as Group I is concerned, I have to consider that a little bit more in detail. So that is just a little bit of a ... announcement.

For the rest, I refer to last night and yesterday at lunch. There is really, to be quite honest, nothing I can add. It seems to me that what we talked about last evening was complete, with a variety of different facets which you can use for yourself and place them in your own experience; to find out if it fits or not fits or whatever it is, there are ... were several directions, indications of Work—the application—and the results of such application for your ordinary life. I hope you have been able to listen to it, I also know that since there was a great deal in it, it may have been difficult to take all of it in. And maybe when you feel studious or when you feel that you need a little more affirmation for yourself, perhaps even clarification on some of the things we did talk about—in more in detail about the condition of little 'I' and the function of it and how ... how it comes that the little 'I' does not continue to function because of the effect and the influences of your mind—all of that I think is useful for many of you if you honestly want to Work and make Work part of yourself.

So, I cannot really add anymore. I only hope that you will continue to remain interested and serious, and that regardless of snow and all the difficulties of ordinary life which will again happen during this week, that enough time is left over for contemplation, for real thought and for the consideration of what are the activities of your mind or your feeling which are important for you. To consider your life as a mixture, at the present time, in which you spend a great deal of energy in many different directions, and where I am quite certain that a great deal of the energy which is being spent is really not worthwhile enough. Energy spent in superficiality: Just a little bit will be enough to be superficial; so that more and more your life as energy is used up by going down to more essential values; and that because of that, when you make that attempt for yourself you will have to ponder about the validity of the expenditure of time and energy, not

always thinking that you cannot Work because..., and immediately have an answer why you cannot.

It is not true. Work can continue while you attend to ordinary life. Consciousness is based on the contacts with unconsciousness as often as possible and, if it actually could be, should be constant. Otherwise your unconscious state will still have the predominance, and your Consciousness and the attempts will be treated like a stepchild. It should be the other way: Your unconsciousness is a stepchild, it is just a temporary body which happens to be used on Earth. The real value of life is not in your body as it is now. It happens to be that way now, and we are blind to seeing the difference between life and the body—or a manifestation. So instead of treating the attempts for creations of 'I' as a stepchild, it should become a real child of yours ... of your creation. That is the necessity of Work; and then the others, which always have been on the throne in your unconscious world, should be more and more dethroned, put in their proper place: To sit at the edge—at the feet, you might say—of the throne itself, and looking up to that what you want to place.

In the seat of the throne, what is it that you really think about when you talk about little 'I' and the possibility of your Conscience...

Tape runs off